ELDERS' JOURNAL

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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COMMUNICATED FROM THE EAST.

For the Elders Journal.

..., ections on the order of God and effects flowing from it.

We often see remarks made by writers of church history and others, who are the adherents of the popular systems of the day, similar to the following, viz. that, when Christ established his kingdom upon the earth he left it without any particular order to administer, or form to be administered: leaving these things, that christians might adopt such order and form in different places, as best suited their convenience, or comported with their consciences. I for one, must dissent from such an idea. In the first place, because it is impossible to establish a kingdom, either spiritual or temporal, without order in it.—And in the second place, because, it is the express declaration of holy, writ, that he, who came a high priest of a royal, everlasting and unchangeable priesthood, placed order in his kingdom or church, which he established, and caused to be established upon the earth. I Cor. 12. 28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly teachers; after that miracles: then gifts of healing, helps, governments, diversities of tongues.

Also Eph. 4, 11 and he [Christ] gave some apostles, and some prophets; and some evangelists; and some pastors, and teachers.—These passages place the matter beyond a doubt, (and all these persons, who believe the scriptures, must admit the fact,) that God set an order in his church; even an order of officers, to go forth among the nations; and make known the law of Christ, for the obedience of faith. That out of an innumerable company of aliens, they should gather into the one spirit of God, all those, who would believe in one Lord, their Redeemer; exercise one faith, and be baptized with one baptism, in accordance with the commission, which Christ gave the apostles, when he spake unto them saying. "Thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." Thus, we find, that those who were at this time appointed to teach the people, were instructed to teach repentance, and remission of sins in the name of Jesus; witnessing unto the people, that he had died, and rose "again according to the scriptures," by which an atonement was made, through the shedding of his blood, for all the children of men. The apostles, after their endowment, were qualified to ordain others after the holy order of God to teach repentance and remission of sins also or, in other words, to teach all those things that Christ had commanded them to teach.—'And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5,4. Now Aaron was ordained, and set apartt to his office, by the Lords serrant Moses, who did it in accordance with a revelation, which he received from God tothat effect. So also, the apostles had the same power to transmit the priesthood to others, when the Holy Ghost manifested unto them, that any person or persons were worthy of that calling; for the Holy Ghost is a spirit of revelation and prophecy, John 14: 26, "But the Comforter, which is in the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," C. 15; 13—15. "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and show it unto you." The above passages show so plainly, that the spirit of truth is a spirit of revelation and prophecy, that they need no comment. The apostles, therefore, being endowed with the spirit of revelation, had power to transmit this spirit to others, through the laying on of their hands. And their proclamation was, that all should receive it, on condition of their repenting and being baptized for the remission of their sins in the name of Jesus Christ, Acts 2—38.—After the day of pentecost, when believers were increased, and others had been set apart to the ministry; we find there were prophets in the church at Antioch, and, while they ministered unto the Lord, and fasted, the Holy Ghost said, seperate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." We have also a saying of Paul in his first epistle to Timothy, which shows how Timothy was set apart to his calling, viz; I.Tim. 4—14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." [eldership]. These ensamples may suffice for the present, to show us, that the apostles had power to ordain, and did ordain others, according to the spirit of revelation and prophecy; that there might be a succession of the order, as well as a sufficient number to teach, and administer, until the purpose, for which the order was given, should be fully completed; which purpose was, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive,—Eph 4; 12–14. And are the above things accomplished? Have the saints need to be perfected at the present day? Is there a necessity for the work of the ministry? Does the body of Christ [the church] still need edifying? Is the world of mankind tossed to and fro and carried about with divers winds of doctrines. To the above questions I must answer in the affimative.—Are the professed followers of Christ all in the unity of the faith. No; have they all the knowledge of the Son of God. No; we may safely say, because many of them deny the spirit of revelation and prophecy, by which the knowledge of the Son of God cometh.—Has the church become perfect even "into the measure of the stature of the fulness of Christ." No. Then it follows that the order of the kingdom is still necessary, inasmuch as the purpose is not fully accomplished, for which the order was given. When the heralds of the gospel in the 1st century, went forth acting upon those commissions, which had been respectively given them; there were certain effects followed which have never followed any other order, viz; the spiritual gifts that were placed in the church; or, the signs that Christ said "shall follow them that believe". Let the reader examine the following passages Acts 8; 14–19 10; 44–46 and 19 5–6 and then consider whether the same effects flow from any order within his knowledge, which has been established between the third and nineteenth centuries. If not, then all such orders are none of them the order of God. "Ye shall know them by their fruits." There was a cause why the gifts were in the church of Christ; he placed them there; he commissioned men to teach repantance and remission of sins in his name, and to baptize those that believed.

They went forth, and taught through Jesus 'the resurrection of the dead' and repentance and baptism for the remission of sins. People believed, were baptized, the apostles laid their hands upon them; 'they received the Holy Ghost' 'spake with tongues and prophesied'. The Savior said signs should follow them that believed; they did follow.—'Ye shall know them by their fruits'. Doct. Mosheim says, 'the sacrament of baptism was administered in this century [1st] without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font:' Vol. I. P. 36. ¶ 8. This was according to the teaching of the Savior, and the apostles; John 3; 5, 'except a man be born of water and of the spirit, he cannot enter into the kingdom of God'. Heb. 10; 22. 'let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water'; Gal. 3; 27, for as many of you as have been baptized into Christ, have put on Christ'. Read also Rom. 6; 3 5 and 1 Pet. 3; 20, 21. Did the gifts continue with the successors to the apostles. In Mosheims Church History Vol. I. Page 29 we have the following, 'what indeed contributed still farther to this [glorious event, [the spread of the gospel,] was the power vested in the apostles of transmitting to their disciples these miraculous gifts; for many of the first christians were no sooner baptized according to Christs appointment, and dedicated to the service of God by solemn prayer and the imposition of hands, than they spoke languages which they had never learned before, foretold future events, healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power. One truth is clear. 'the same cause will always produce the same effect'. A word to the saints and I have done, how can the branches bear fruit except they abide in the vine. How can the members be edified one of another, and the body be edified of the order except they are assembled together.

STEPHEN POST.

Far West Mo. August, 1838.

TO THE PUBLIC.

Whereas a certain letter has been published in the Zions Watchman. (and perhaps in other prints) derogatory of the character of Presidents J. Smith Jr. and S. Rigdon, purporting to come from me, I take this opportunity to correct the public mind concerning the matter.

Firstly, the letter as it stands in print, is not a true copy of the one I wrote; but is altered, so as to convey a different idea from the original.

But this much I acknowledge freely; that I did write a letter in great severity and harshness, censuring them both, in regard to certain business transactions but at the same time expressing my entire confidence in the faith of the church of Latter Day Saints the book of Mormon Doctrine and Covenants; this letter was written under feelings of excitement, and during the most peculiar trials. I did not however believe at the time and never have believed at any time before, or since, that these men were dishonest or had wrong motives or intentions, in any of their undertakings, either temporal or spiritual; I have ever esteemed them from my first acquaintance, as men of God, and as mighty instruments in his hands to bring forth, establish, and roll on the kingdom of God. But I considered them like other men, and as the prophets and apostles of old liable to errors, and mistakes, in things which were not inspired from heaven; but managed by their own judgement.

This letter was intended as a private admonition, it was never intended to be made public. But I have been long convinced, and have freely acknowledged both to these men and the public, that it was not calculated to admonish them in the spirit of meekness, to do them good, but rather to injure them and wound their feelings, and that I much regretted having written it, I have asked their forgiveness, and I hereby do it again. I no longer censure them for any thing that is past, but I censure myself for rashness, excitement imprudence, and many faults which I would

to God, that I had avoided. But this much I can say that the time past can only teach us to be more wise for the future. I close this communication by saying that from 1830 until now, I have had full confidence in the book of Mormon, the Revelations of God to Joseph Smith Jr., and I still esteem both him and President Rigdon, as men of the highest integrity, the most exalted principles of virtue and honor, and men who will yet be instruments in the Lord's hand to accomplish a work in which I shall esteem it the highest honor and the greatest blessing to bear some humble part.

PARLEY P. PRATT.

Surrey Co. N. C. May 18, 1838.

Dear Brother in the Lord,

Although I have been seperated from you many months, I have not forgotten you; and be assured that I have often times desired your company, for I have labored alone most of the time since I left Kirtland.

I have traveled from state to state, proclaiming the word of God; and for the last six months, I have been preaching the gospel in the counties Stokes, Surrey, Patrick and Rockingham, in this state.

The faith of our church, never had been made known to any of the people in this part of the country, until I came here. They had heard many false reports from the mob in Missouri. The people in Jackson County having sent to their friends in this country, all the exaggerated and false stories, which they were disposed to. And by this means the minds of many have become prejudiced against our people.—And it is almost impossible, to convince this people that the stories are incorrect.

I have one very important request to make, which is, that you would use your utmost endeavors to have some of the elders come to this country without delay. Have this request made known to the Church in Far West; tell them, that doors are open in every direction throughout those counties, and it is altogether out of the question for me to fill half of the calls, all of which are very urgent indeed; and the prospects are very good for building up a church. But I have to go to so many places, that it is not possible for me to build up churches, unless I can have help in this great work of the Lord.

I have no doubt when I say there can be a large church built up in this country, but that you know that it is a very hard thing for one alone, to start the work, in a state where the sound had never been heard, save by false reports.

But the people are all very willing to hear: and many are very much believing in the principles that I hold forth. You well know that the state of North Carolina has been past by, by all our elders. I am the only elder I think, that has ever visited this state.

Brother Moses; I want that you should send me some of the papers containing the letters of br. Joseph on slavery. Send them to Webb's Post Office, Stokes Co. N. C. The climate in the country is healthy, and the people hospitable and kind. The elders can come to the Kanawha salt works by water, where they will be within 100 miles of Patrick court house, and when they get there they may enquire for me; and if I am not there, they may enquire for Webbs Post office.

I have baptised 4 since I came to this country, and the prospects are flattering.

All manner of stories are in circulation here about br. Joseph, he is in Jail for murder! and has runaway from Kirtland to Mo!!!! How do these sayings agree? Give my love to all.

Yours in the covenant of grace.

J. M. GRANT.

To Moses Martin.

Elder Grant:

Your letter of the 18th of May, directed to Br. Moses Martin, was a few days since handed to us; and we hasten to give you some information relative to our situation in this part of the land. I have used my influence to send some Elders to your assistance, and I think that one or more will be sent to that region, before long.

Heaven seems to smile upon the saints here, in almost every respect, & surely we ought to be the more faithful to *Him* who pours out his blessings upon us. Many, very many, have emigrated to this place, this season, and we are informed that many more are on the road.

Another town has lately been laid

out for the benefit of the saints about 25 miles from Far West, called Adam ondi ahman, it is on the Grand river, surrounded by a beautiful country of land.

Crops in this upper country, are exceedingly flourishing this season: I think that the prospects for an abundant crop of corn, were never greater. Wheat is from fifty to seventy five cents per bushel, corn meal is sold in this place for 75 cents per bushel and will probably remain as high as that until the new corn is ripe, when it will probaby be much lower, as we understand that contracts are making for corn at 20 cents per bushel; good bacon is from 6 to 8 dollars per hundred, and pickled pork about the same. I think that provisions of all kinds will soon be very plenty among us.

Yours with respect,
T. B. MARSH.

J. M. GRANT.
Far West, August, 1838.

Adam Ondi Ahman is situated immediately on the north side of Grand River in Daviess county Mo. about 25 miles north of *Far West*. It is situated on a beautiful elevated spot of ground, overlooking the river and country round about, which renders the place as healthy as any part of the United States. The river is navigable for small boats, three quarters of the year. The advantage of large bodies of timber, which surrounds the town, the advantage of the beautiful rolling prairie, and the advantage of trade which it has, in consequence of navigation, renders it equal to any other place in the upper counties in the State of Missouri.

And when we look upon this beautiful situation, with the transcendant landscape which surrounds it, attended with all the above named advantages, we are ready to say truly this is like unto the land which the Lord our God *promised* to his saints in the *last days*.

The county of Daviess is as well calculated for agriculture and commerce as any other county in the state; having Grand River running quite through it, near the centre, and a very large body of timber accompanying the river, that, together with the timber accompanying the creeks and branches makes a sufficient quantity of timber to settle almost the whole of the county.

The immense emigration and rapid population of this new county, astonishes the people of the surrounding country, encourages the saints, and induces us to believe that God is about to bring to pass his strange acts, of which he has spoken by his ancient Prophets.

The immence growth of corn and other produce, this season, in this county, as well as all other counties in this upper country, has not to our knowledge, had a parallel in this generation; and if the Lord should continue to bless, as he has now set his hand to do, there must soon be a surplus, so that believers abroad must actually be constrained to say, the *Saints* have brought their *tithes* and offerings into the *Store House* of the Lord, that a blessing of this magnitude, is heaped upon the inhabitants of this upper country.

A. RIPLEY.

AN EXTRACT OF REVELATION

Given, FAR WEST, APRIL 26th, A. D, 1838.

Verily thus saith the Lord unto you my servant Joseph Smith Jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith and your counsellors, who are, and who shall be hereafter appointed; and also unto my servant Edward Partridge and his Counsellors, and also unto my faithful servants who are of the High Council of my church in Zion (for thus it shall be called) and unto all the Elders and people of my church of Jesus Christ of Latter Day Saints scattered abroad in all the world; for thus shall my church be called in the last days viz, The church of Jesus Christ of Latter Day Saints. Verily I say unto you all; arise and shine forth that thy light may be a standard for the nations, and that thy gathering together upon the land of Zion and upon her stakes may be for a defence and for a refuge from the storm and from wrath, when it shall be poured out without mixture upon the whole Earth. Let the City Far West be a holy, and a consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy. Therefore I command you to build an house unto me, for the gathering together of my saints, that they may worship me, and let there be a beginning of this work, and a foundation, and a preparatory work for the foundation, in this following season, and let this beginning be made on the 4th day of July next, and from that time forth, let my people labor diligently to build an house unto my name: and in one year from this day, let them recommence laying the foundation of my house. Thus let them, from that time forth labor diligent-

ly, until it shall be finished, from the corner stone thereof unto the top thereof; until there shall not any thing remain that is not finished.

Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building an house unto my name.—But let my house be built unto my name according to the pattern which I will show unto them, and if my people build it not according to the pattern which I shall show unto their presidency; I will not accept it at their hands. But if my people do build it according to the pattern which I show unto their presidency, even my servant Joseph and his counsellors: then I will accept it at the hands of my people.

And again: Verily I say unto you, it is my will that the City Far West should be built up speedily by the gathering of my saints; and also that other places should be appointed for stakes in the regions round about as they shall be manifested unto my servant Joseph from time to time. For behold I will be with him, and I will sanctify him before the people: for unto him have I given the keys of this ministry. even so amen.

TO THE SAINTS ABROAD.

In order that the object for which the saints are gathered together in the last days, as spoken of by all the holy prophets since the world began, may be obtained, it is essentially necessary, that they should all be gathered into the Cities appointed for that purpose; as it will be much better for them all, in order that they may be in a situation to have the necessary instruction, to prepare them for the duties of their callings respectively.

The advantages of so doing are numerous, while the disadvantages are few, if there are any. As intelligence is the great object of our holy religion, it is of all things important, that we should place ourselves in the best situation possible to obtain it. And we wish it to be deeply impressed on the minds of all, that to obtain all the knowledge which the circumstances of man will admit of, is one of the principle objects the saints have in gathering together. Intelligence is the result of education, and education can only be obtained by living in compact society; so compact, that schools of all kinds can be supported, and that while we are supporting schools, we, without any exception, can be benefited thereby.

It matters not how advanced many who embrace the gospel, be in life, the true object of their calling, is to increase their intelligence; to give them knowledge and understanding in all things which pertain to their happiness and peace, both here and hereafter.—And it is therefore required, that they place themselves in a situation accordingly.

Vain are the hopes of those who embrace the gospel, and then suppose, like the ignorant sectarians of the day, they have nothing more to do, but hold on to what they have gotten. Oh indeed! they think, or at least some of them do, that it is very well to have their priest educated, as well as they can; but for the people, they can serve God as well in ignorance as any other way: they can say their prayers, whether there is sense in them or not; and sing Psalms, it matters not whether they are suited to their condition or not; and thus in the most profound ignorance, with a learned blockhead, at their head, blunder on, until they blunder into heaven. But this stupid ignorance cannot exist among the saints.—It will do well enough, for creatures that know not God, and have not obeyed the gospel. But for saints it will not do. The great God when he began to work for his name's glory, never thought of doing so, by raising up a society of ignoramuses, but of men and women of intelligence; of first intelligence. Of intelligence as high as human nature was susceptable; and by this means glorify himself.

One of the principal objects then, of our coming together, is to obtain the advantages of education; and in order to do this, compact society is absolutely necessary: it cannot be obtained without it, at most only by the few, to the exclusion of the many; which is a principle, at war with the principles of the church of Christ; for the principle of the church is, that what one has, *all have*; and equal privileges must be granted to all, or else it is not the church of Christ. And if those, on whom the important duty of regulating this matter devolves, should neglect to do their duty in this matter, they will be found transgressors.

We wish the saints then to be apprised of this, that in order to obtain the ends of their calling, they will find it, unavoidably, necessary that they

should be gathered into the cities, in as compact order as possible. Let parents then see to it, that they deprive not their children of their just rights, by not complying with this order.—And let the youth of our number see also, that they avail themselves of all the means put into their hands, to cultivate the mind as well as make provisions for the body; for they can do both, by proper attention, by occupying those leisure hours which are too often spent in vanity, and in vain and foolish conversation.

It will be found that farming, as well as all other business, can be carried on to better purpose, through a well arranged order of things by living in cities, than it possibly can, by living in any other situation of life; and the opportunities of education be complete, so that not only the rising generation, but that which has risen also, be able to obtain all the education that heart can wish, and that which will be well pleasing to God.

The principles of selfishness, which have obtained to so great an extent in the world, is the cause of the great reign of ignorance which now prevails all over the earth. Let that principle once be done away; and let the apostolic lesson, "To esteem each other better than themselves" be once fairly established among any people, and the benefits to society will be incalculable, both as relates to enriching the mind and the body. We exhort all men, therefore, who call themselves after the name of Christ, or have taken upon them his name according to law, to begin to prepare themselves to act according to his will, as set forth by all the holy prophets since the world began. And we recommend to them, a careful and prayerful reading of the prophets, in order that they may see what they have got to do, or else they cannot be of the church of the last days.

Finally brethren, remember that you are saints, and as such, you cannot fashion yourselves after this world, for the fashion of this world passeth away. But be ye fashioned after Christ in all things, by keeping his law, and by meditating upon it both day and night.

And may the God of all grace, preserve you, till his kingdom and coming; is the desire of your brother in tribulation, and in the patience of Christ.

SIDNEY RIGDON.

ELDERS' JOURNAL.

JOSEPH SMITH jr. Editor.

FAR WEST, MO. AUGUST, 1838.

In this paper, we give the procedings which were had on the fourth of July, at this place, in laying the corner stones of the temple, about to be built in this city.

The oration delivered on the occasion, is now published in pamphlet form: those of our friends wishing to have one, can get it, by calling on Ebenezer Robinson, by whom they were printed. We would reccommend to all the saints to get one, to be had in their families, as it contains an outline of the suffering and persecutions of the Church from its rise. As also the fixed determinations of the saints, in relation to the persecutors, who are, and have been, continually, not only threatening us with mobs, but actually have been putting their threats into execution; with which we are absolutely determined no longer to bear, come life or come death, for to be mobed any more without taking vengeance, we will not. EDITOR.

TO THE SUBSCRIBERS OF THE JOURNAL.

We wish to say to our patrons, that many of them having left their old places of residence, while many are on the road to this place, and have not given us notice of the same, we know not where, nor to whom we should send the Journal.

Whenever a subscriber is about to remove, he ought to give us notice that we may know where to send his paper. We know not who are here, who are on the road, nor who remain at their old places of abode.

We therefore request, that all send in their names anew, who have not done so, since the renewal of the Journal in this place. And we shall expect, that those who have not paid in advance for the Journal, will also send or bring their money, with their names *now*, as all saints must consider, that it will be impossible to sustain the paper, under our present limited circumstances without means.

We also say to the Elders abroad, you are the main props of the *Elders Journal*, on you all depends. It is

your paper; the vehicle through which you have the privilege of sending your testimony where you cannot go yourselves. Support it then by your influence, by exerting yourselves to obtain subscribers, and by obtaining and sending on means to Zion for its support. And we on our part, will endeavor to conduct it in righteousness, and it shall be a standing trumpet through which, you may send your warning voice, to all nations, kindreds, tongues and people.

None need to expect the paper will be sent to them after the present number until they send in their names, and money, who have not paid for the Journal either here or in Kirtland.

Our brethren, Kimball and Hyde, have arrived in this place with their families, and will locate in this city.—They have been absent from their homes eleven months and eight days. They were upon the Island of Great Britain nine months and two days; and have been exceedingly blessed of the Lord, and brought many souls into the Kingdom. They think of publishing an account of their labors in a pamphlet, together with the manners and customs of the people of that country; and, also, such other information as will be of general service to the Elders and Ministers who may be sent there to preach the gospel. Should they conclude not to do this, they will favor the public with an abridged account thereof in the next number of this paper.

Persons wishing to convey money to the publisher of the Journal, by mail, will understand that it must be in bills not less than five dollars current money, as no paper money of less amount is allowed to circulate in the state of Missouri; and any person who has no more than one, two, three or four dollars to send, will please hand the money to some one of the travelling Elders, take a receipt of him, and direct a letter to the publisher, stating the amount paid, with the subscriber and Elder's names, signed to it.

"Argument to argument where I find it; Ridicule to ridicule, and scorn to scorn."

We are not in the habit, of noticing the many libellous publications which are abroad in the world, designed, to injure our character. We generally let the authors and publishers of lies, take their own course, relying at all times, on the righteousness of our cause, and the integrity of our course, in the sight of God, our heavenly father; and feel disposed at the present time to pursue this as our general course. Indeed, we have felt to pity the poor priests and their satellites, seeing they had no better weapons to work with, than lies; a great majority of which, they made themselves, but some were catered for them, by men of like passions with themselves.

We have always been assured of this, that if they had any better weapons to have used against us, they would have used them, but as they have not, it would surely be wrong to deprive them of the best resort they have. And we feel the more willing to do this, inasmuch as we have no fear of their efforts doing any injury. They have been employed at it, for eight years; making and publishing all kinds of lies, till one would be ready to think, that the very prince of devils himself, had by this time, got wearied, and would certainly be ready, to sneak back to his smutty kennel, and there seek repose. But instead of this, at the appearance of every new liar, not only the prince himself, but all the flunkies, that fly at his knell, whether in the flesh or out of the flesh, take new courage, and put forth new efforts; and it would seem that they really believe, that by the assistance of a few more liars, they will be able to dethrone Jehovah, and upset his kingdom; and with satan at their head, establish an empire, that

shall, forever defy the Son of God, and so completely destroy the Zion of the last days, that he never will come down and reign, in mount Zion, and in Jerusalem, and before his ancients gloriously.

Poor simpletons! they do not know, that he who sits in the heavens is laughing at them, that he has them in derision, and that after he has let them foam out their own shame, and completely work out their own damnation, that he will speak to them in his wrath, and vex them in his displeasure; and that when his wrath is but a little kindled, they will perish.

If we did not know, that the people of this generation, love lies more than the truth, or at least a great many of them, it would be a matter of some astonishment to us, to see with what eagerness, they give audience to every hypocrite and iniquitous wretch, we detect in his wickedness, and bring to an account: it matters not how scandalous is his conduct, the priests and all their coajutors, rally around them, the very instant they are excluded from the church, and listen with most intense interest, to their lies; and soon, the papers are filled with their lies and abomination. But such is the piteous situation of the priests, of all denominations, for there are no exceptions to be made; for to say the best of them, they have pleasure in lies, but in the truth they have no pleasure, neither have they any part.

Within the last six months, they have been making one of their greatest efforts. The church in accordance with her laws, excluded from her fellowship, a set of creatures, whose behavior would have disgraced a heathen temple, and as might have been expected, they had recourse to the foulest lying, and basest slander, in order to hide their iniquity. This served as a favorable opportunity, to the persecuting priests and their adherents. They gathered round them in swarms, like the flies round Esop's fox, and opened both their eyes and ears, to enjoy a good feast of lies, which pleased them more abundantly, than any other sound could, except the voice of Beelzebub the prince of the whole brood; his voice, would doubtless have been more delightful to them, than an angel of light, to the ear of a prophet of the living God.

All these pious soul's papers were put into requisition, and this gang of liars, thieves, and drunkards, were called upon, immediately, to write their lies on paper, and let them print them; so, that all the world might have as great a feast of lies, as they had.—Accordingly to work they all went with one accord. And after this mighty mountain of bustle and human folly, had filled its full time of gestation.—Behold! and lo! it brought forth a mouse!! From the bowels of Mr Warren Parrish; and the priest's papers, have flown abroad to tell the world of it.

No animal we presume, has been produced in the last century, which caused more agony, pain, and groaning, than this wonder of modern times; for during the time of gestation, and a long time before the birth thereof, he kept up such an unusual groaning and grunting, that all the devils whelps in Geauga and in Cuyahoga counties in Ohio, were running together, to hear what was about to come forth, from the womb of granny Parrish. He had made such an awful fuss, about what was conceived in him, that night after night, and day after day, he poured out his agony before all living, as they saw proper to assemble. For a rational being, to have looked at him, and heard him groan and grunt, and see him sweat and struggle, would have supposed, that his womb was as much swollen, as was Rebecca's when the angel told her, that there were two nations there.

In all this grunting business, he was aided by Leonard Rich who, however was generally so drunk, that he had to support himself, by something, to keep him from falling down; but then it was all for conscience sake. Also a pair of young blacklegs, one of them a Massachusetts shoemaker by the name of John F. Boynton, a man notorious for nothing, but ignorance; ill breeding and impudence. And the other by the name of Luke Johnson, whose notoriety consisted, if information be correct, in stealing a barrel of flour from his father, and other acts of a similar kind.

Thus aided, mamma Parrish made

a monstrous effort to bring forth. And when the full time of gestation was come, the wonder come forth, and the priests who were in waiting, seized the animal at its birth, rolled it up in their papers, and sent it abroad to the world; but Rich, Boynton, and Johnson, in the character of mid-wives, waited around the bed of mamma Parrish to get away the after birth; but awful to relate! they no sooner got it away than mamma expired; and the poor bantling was left on the hands of the priests, to protect and nurse it, without any other friend. A short time after the delivery of granny Parrish, a little ignorant blockhead, by the name of Stephen Burnet, whose heart was so set on money, that he would at any time, sell his soul for fifty dollars; and then think he had made an excellent bargain; and who had got wearied of the restraints of religion, and could not bear to have his purse taxed, hearing of the delivery of granny Parrish, ran to Kirtland, got into the temple, and tried withal his powers to bring forth something, no body knows what, nor did he know himself; but he thought as granny Parrish had been fruitfull, so must he: but after some terrible gruntings, and finding nothing coming but an abortion, rose up in his anger, proclaimed all revelation lies, and ran home to his daddy with all his might, not leaving even an egg behind, and there sat down, and rejoiced in the great victory he had obtained, over the great God and all the holy angels, how he had discovered them liars and impostures.

There was also a kind of secondary attendant, that waited upon this grany of modern libels, whose name is Sylvester Smith. In his character there is something notorious, and that is, that at a certain time in Kirtland, he signed a libel, in order to avoid the punishment due to his crimes. That libel can be forth coming at any time, when called for. And in so doing, has disqualified himself, for taking an oath, before any court of justice in the United States.

Thus armed and attended, this modern libeller, has gone forth, to the assistance of the priests, to help them fight against the great God and against his work. How successful they will be, future events will determine.

A few words on the history of this priests helpmate may not be amiss.

He went into Kirtland Ohio, some few years since to live, and hired his boarding in the house of one Zerah Cole; he had not however been there but a short time, until Mr. Cole began to make a grievous complaint, about his taking unlawful freedom with his (Cole's) wife. Parrish was, accordingly, brought to an account, before the authorities of the church, for his crime. The fact was established, that such unlawful conduct had actually taken place between (Parrish and Cole's wife.)—Parrish finding he could not escape, confessed, plead for forgiveness like a criminal at the bar, promising in the most solemn manner, that if the church would forgive him, he never would do so again, and he was accordingly forgiven.

For some considerable time, there were no outbreakings with him, at least, that was known; but a train of circumstances, began at last to fix guilt on his head, in another point of light. He had the handling of large sums of money, and it was soon discovered, that after the money was counted and laid away, and come to be used and counted again, that there was always a part of it missing; this being the case, repeatedly, and those who owned it, knowing that there was no other person but Parrish, who had access to it, suspicion of [illegible]ity fixed itself on him. At last, the matter went to such lengths, that a search warrant was called for, to search his trunk. The[illegible]rant was demanded at the office of G. Williams Esq. but he refused to grant it, some difficulty arose on account of it.

The warrant, however, was at last obtained, but too late, for the trunk in question was taken out of the way, and could not be found; but as to his guilt, little doubt can be entertained by any person, acquainted with the circumstances.

After this affair, Parrish began to discover that there was great iniquity in the church, particularly, in the editor of this paper, and began to make a public excitement about it, but in a short time, he had an opportunity of

proving to the world the truth of his assertion. A poor persecuting booby, by the name of Grandison Newel, and who in fact was scarcely a grade above the beast that perish, went and swore out a state's warrant, against the editor of this paper, saying that he was afraid of his life. In so doing, he swore a palpable lie, and every body knew it, and so did the court, and decided accordingly.

One of the witnesses called in behalf of Mr. Newel, was Warren Parrish. Newel had no doubt but great things would be proven by Parrish.—When the day of trial however came, Parrish was not forth coming. Newel's council demanded an attachment to bring him forthwith, and accordingly Parrish was brought. But, behold, the disappointment when Parrish was called! Instead of fulfilling Newel's expectation, when asked by the lawyers, "Do you know of any thing in the character or conduct of Mr. Smith, which is unworthy of his profession as a man of God," the answer was "*I do not*". The countenance of Newel fell, and if he had possessed one grain of human feelings, would went off with shame, but of this, there is about as much in him as in other beast.

In giving the answer Parrish did, he has given the lie, to all he has said, both before and since, and his letter, that is now going the rounds in the priest's papers, is an outrageous pack of lies, or else he took a false oath at Painesville, and take it which way you will, and the priests have but a feeble [illegible] in granny Parrish.

The truth is, at the time Parrish was called on to give testimony in Painesville, he had not got his nerves so strengthened as to take a false oath, and though he could lie most unsufferably, still, he had some fear about swearing lies. But no doubt, if he were called upon now, he would swear lies as fast as tell them; since he denies all revelation, all angels, all spirit, &c. and has taken the liar Sylvester Smith by the hand, and become his companion.

Some time after Parrish had given in his testimony at Painesville, he began again to rail, the church would bear it no longer, and cut him off: a short time after he was cut off, he plead with them to receive him back again: and in order to get back, he confessed all he had said to be false, asked forgiveness for it, and by much pleading, and confession, and promising reformation, was received back again.

Thus once under oath, and another time voluntarily, for sake of getting back into the church, he confessed himself, that all that he had said, and all that he had written, were falsehoods; for his letter that is going the rounds in the papers, is no more than a reiteration, of what he had before declared, and denied himself. This is the poor pitiful resort then, of the priests, in order to stop the progress of the truth.

But this is not all concerning mamma Parrish. The next business we find him in, is robbing the Kirtland Bank of twenty five thousand dollars at one time, and large sums at others, the managers had in the mean time, appointed him as Cashier, and F. G. Williams as President, and they managed the institution with a witness. Parrish stole the paper out of the institution, and went to buying bogus or counterfeit coin with it, becoming a partner with the Tinker's creek blacklegs, and in company with Julias Granger, in buying different kinds of property with it, and devoting it to his own use, and soon entirely destroyed the institution.

He was aided by his former associates to take his paper, and go and buy bogus with it, from the Tinker's creek black legs, and on the way coming home, they would waylay Parrish and his gang, and rob them, so they would loose the bogus money: at last Parrish sold his horse and carriage for bogus money, and behold when he came home and opened his box of bogus, it was sand and stones.—Parrish was somewhat chagrined at this, so he gets out a state's warrant, takes his coadjutor, Luke Johnson, and off to Tinker's creek they go. Johnson as constable. The pretended object was, to take the man who had them, the horse and carriage, one for stealing them, and the others as stolen property. Coming to the place where they were, Johnson takes after the man and drives him into a barn. Parrish in the mean time takes the horse and carriage, and clears to Kirtland with it, and when Johnson had pretendedly tried to take the man, until he supposed Parrish had got off with the horse and carriage, he ceased the pursuit and went home.

For this, Parrish was taken by the sheriff of Cuyahoga county, his hands bound behind his back, and held in custody untill he paid two hundred dollars, and if he had not paid it, he would have stood a chance for the work house.

Thus O ye Priests, what a blessed company of associates you have got, to help you on in the work of persecution. You aught to rejoice greatly, at the venerable addition which you have added to your numbers. No

doubt they are men as much after your own hearts, as ever David was after the heart of God. And you Mr. Sunderland in particular, you have no doubt, in Warren Parrish an help mete, after your own image and your own likeness. Congratulate yourself greatly, in having obtained a man after your heart, to help you to lie and persecute.

O ye priests, but you are a heaven born race; and that all the world may well know by the company you keep. You have got Warren Parrish for your associate; a man notorious for lying, for adultery, for stealing, for swindling, and for villainy of all kinds, but for nothing else. Are you not happily yorked together with believers, precisely of your own character? surely you are, since it is company of your own choosing.

For our parts, we shall consider it an honor, to be belied and persecuted by such debauchees, in it we will rejoice as long as we have breath, knowing if these men speak well of us, that we are not doing the will of God. For the friendship of such, is enmity against God. And the friendship of God, is enmity to such.

And thus, O ye priests, we leave you with your holy company, until it shall be said to you all, "Depart ye workers of iniquity, into everlasting fire, prepared for the devil and his angels."

There is another character, who has figured somewhat in the affairs of granny Parrish. Doctor W. A. Cowdery. This poor pitiful beggar, came to Kirtland a few years since, with a large family, nearly naked and destitute. It was really painful to see this pious Doctor's (for such he professed to be) rags flying when he walked the streets. He was taken in by us in this pitiful condition, and we put him into the printing office, and gave him enormous wages, not because he could earn it, or because we needed his service, but merely out of pity. We knew the man's incompetency all the time, and his ignorance, and inability to fill any place in the literary world, with credit to himself, or to his employers. But notwithstanding all this, out of pure compassion, we gave him a place, and afterwards hired him to edit the paper in that place, and gave him double as much, as he could have gotten any where else. The subscribers, many at least, complained to us of his inability to edit the paper, and there was much dissatisfaction about it, but still we retained him in our employ, merely, that he might not have to be supported as a pauper.

By our means, he got himself and family decently clothed, and got supplied with all the comforts of life, and it was nothing more nor less, than supporting himself and family as paupers; for his services were actually, not worth one cent to us, but on the contrary was an injury. The owners of the establishment, could have done all the work which, he did themselves, just as well without him as with him. In reality, it was a piece of pauperism.

But now reader mark the sequel. It is a fact of public notoriety, that as soon as he found himself and family in possession of decent apparel he began to use all his influence to our injury, both in his sayings, and doings. We have often heard it remarked by slave holders, that you should not make a negro equal with you, or he would try to walk over you. We have found the saying verified in this pious Doctor, for truly this niggardly spirit manifested itself in all its meanness; even in his writings, (and they were very mean at best) he threw out foul insinuations, which no man who had one particle of noble feeling would have condescended to. But such was the conduct of this master of meanness. Nor was this niggardly course confined to himself, but his sons also, were found engaged in the same mean business.

His sons, in violation of every sacred obligation, were found among the number of granny Parrish's men, using all there influence (which however was nothing; but they were none the less guilty for that, for if it had been ever so great it would have been used) to destroy the benefactors of their family, who raised their family from rags, poverty, and wretchedness. One thing we have learned, that there are negroes who were while skins, as well as those who wear black ones.

Granny Parrish had a few others who acted as lackies, such as Martin Harris, Joseph Coe, Cyrus P. Smalley, etc. But they are so far beneath contempt that a nouce of them would be too great a sacrifice for a gentleman to make.

Having said so much, we leave this hopefull company, in the new bond of union which they have formed with the priests. While they were held under restraints by the church, and had to behave with a degree of propriety, at least, the priests manifested the greatest opposition to them. But no sooner were they excluded from the fellowship of the church and gave loose, to all kind of abominations, swearing, lying, cheating, swindling, drinking, with every species of debauchery, then the priests began to extol them to the heavens for their piety and virtue, and made friends with them, and called them the finest fellows in the world.

Is it any wonder then, that we say of the priests of modern days, that they are of satan's own making, and [illegible] them [illegible] the devil. Nay verily nay; [illegible] but a scandalous sycophant, and [illegible] would say other ways. As it was [illegible] Doctor Philastes Hurlburt, so it is with the [illegible] tures. While Hurlburt was held in [illegible] by the church, and made to behave himself, he was denounced by the priests as one of the worst of men, but no sooner was he excluded from the church for adultery, than instantly he became one of the finest men in the world, old deacon Clapp of Mentor ran and took him and his family into the house with himself, and so exceedingly was he pleased with him, that purely out of respect to him, he went to bed to his wife. This great kindness and respect, Hurlburt did not feel just so well about but the pious old deacon gave him a hundred dollars and a yoke of oxen, and all was well again.

This is the Hurlburt, that was author of a book which bears the name of E. D. Howe, but it was this said Hurlburt that was the author of it; but after the affair of Hurlburt's wife and the pious old deacon, the persecutors thought it better to put some other name

as author to their book than Hurlburt, so E. D. Howe substituted his name. The change however was not much better. Asahel Howe one of E. D's. brothers who was said to be the likeliest of the family, served a prenticeship in the work house in Ohio, for robbing the post office. And yet notwithstanding all this, all the pious priests of all denominations, were found following in the wake of these mortals.

Hurlburt and the Howe's, are among the basest of mankind, and known to be such: and yet the priests and their coadjutors hail them as their best friends, and publish their lies, speaking of them in the highest terms. And after all this, they want us to say, that they are pious souls and good saints. Can we believe it? surely men of common sense will not ask us to do it.

Good men loves to associate with good men; and bad men with bad ones; and when we see men making friends with drunkards, thieves, liars, and swindlers, shall we call them saints? If we were to do it, we might be justly charged with "partaking of their evil deeds."

Therefore until we have more evidence than we have now, we shall always think when we see men associating with scoundrels, that they themselves are scoundrels. And there we shall leave them for the present, firmly believing, that when the day of decision has come, that we shall see all the priests who adhere to the sectarian religions of the day. with all their followers, without one exception, receive their portion with the devil and his angels.

CELEBRATION OF THE 4TH OF JULY.

The order of the day for the 4th of July, as directed by the committee of arrangements.

The committee of arrangements, which had been previously chosen, to make arrangements for the celebration of the 4th of July, and laying the corner stones of the temple, reported the following which was strictly adhered to.

First that Joseph Smith Jr. be president of the day, Sidney Rigdon vice president, and [illegible] orator.

Second that Hyrum Gaheon, be marshal of the day, and Col. George M. Hinkle and [illegible] Jefferson Hunt, be assistant marshals.

Third that George W. Robinson act as Colonel for the day; Philo Dibble, as Lieut. Colonel; Seymour Brunson as Major, and Reed Peck as Adjutant.

Fourth that Jared Carter, Sampson Avard, and Cornelius P. Lott, act as Generals, before whom, the military band shall pass in review.

Fifth that the procession commence forming in the morning, at 10 o'clock A. M. in the following order.

First the Infanty in front.

Second the civil procession as follows:

1st the patriarchs of the Church.

2nd the President vice president and orator, of the day.

3rd the Twelve.

4th the Presidents of the stake with the high Council.

5th the Bishop and Council.

6th the architects.

7th the ladies, and then the gentleman of the civil procession.

Then the Cavalry brought up the rear.

After the procession was formed, which was exceedingly large. The whole marched to the notes of a small band of music under the direction of Dimick Huntington, around the cellar which had been dug for the house. The ladies forming a circle immediately around the cellar, the gentleman, of the civil procession in a circle next to the ladies. The infantry in a circle next, and the cavalry outside.

After the whole procession was thus completely formed, prayer was made by the president of the day, and a tune played by the band, and then, proceeded to lay the corner stones, as follows.

1 The south east corner was laid, by the presidents of the stake, assisted by twelve men.

2 The south west corner, by the presidents of the Elders, assisted by twelve men,

3 The north west corner, by the bishop assisted by twelve men.

4 The north east corner, by the president of the teachers, assisted by twelve men.

After each stone was laid, the music played a tune.

When the ceremony of laying the stones was completed, the ladies were formed in a circle, immediately, around the stand, where the oration was to be delivered, and the whole procession formed around them, as previously at the cellar of the house. The gentleman visitors were invited to come to the stand.—After which the oration was delivered, at the close of which, there was a shout of hosanna. A song was then sung by Soloman Hancock, composed by Levi Hancock for the occasion.

The military band then marched from the stand, and the President, Vice President, and Orator of the day, attended with the visitors, marched to the south side of the public square, and the troops under the command of their officers chosen for the occasion, passed in review before them. After which the whole procession was dismissed.

The whole ceremony of the day, was performed without the least disorder or confusion, and the people, in the most perfect order, retired to their homes.

The Committee of arrangements, take this opportunity of tendering their thanks, to the whole multitude who was in attendance, for their good behavior on the occasion, and for the due respect which they paid to the solemnities of the scene.

For the Elders Journal.

CONFERENCE MINUTES.

A conference meeting of Elders, and members, of the church of Christ of Latter Day Saints, was held in this place, this day, for the purpose of organziing this stake of Zion, called Adam-ondi-ahman. The meeting convened at 10 o'clock A. M. in the grove near the house of elder Lyman Wight. President Joseph Smith Jr. was called to the chair, who explained the object

of the meeting, which was to organize a Presidency, and High Council, to preside over this stake of Zion, and attend to the affairs of the church in Daviess county. It was then motioned, seconded and carried, by the unanimous voice of the assembly, that Pr's John Smith, should act as President of the stake of Adam-ondi-ahman. Reynolds Cahoon was unanimously chosen 1st and Lyman Wight 2nd counsellors. After prayer, the Presidents proceeded to the ordination of elder Wight as 2nd assistant counsellor. Vinson Knight was then chosen acting Bishop pro tempore by the unanimous voice of the assembly. President John Smith, then proceded to organize the high council. The counsellors were chosen according to the following order, by a unanimous vote. John Lemon 1st, Daniel Stanton 2nd, Mayhew Hillman 3rd, Daniel Carter 4th, Isaac Perry 5th, Harrison Sagers 6th, Alanson Brown 7th, Thomas Gordon 8th, Lorenzo Barnes 9th, George A. Smith 10th, Harvey Olmstead 11th, Ezra Thayer 12th.

After the ordination of the counsellors, who had not previously been ordained to the high priesthood. President J. Smith Jr. made remarks by way of charge to the Presidents and counsellors, instructing them in the duty of their callings, and the responsibility of their stations; exhorting them to be cautious and deliberate, in all their councils, and to be careful to act in righteousness in all things. President John Smith, R. Cahoon and Lyman Wight, then made some remarks. Lorenzo Barnes was unanimously chosen clerk of this council and stake; and after singing the well known hymn Adam-ondi-ahman, the meeting closed by prayer by Pres. Cahoon, and a benediction by Pres. J. Smith Jr.

Adam-ondi-ahman, Mo.
Daviess Co. June 28 1838.

J. SMITH Jr. *Chairman.*

LORENZO BARNES. } Clerks,
ISAAC PERRY. }

Far West July 9th 1838.

A Council of the twelve apostles of the last days, assembled at Far W t, agreeable to a revelation given July 8 1838.

Council called to order, T. B. Marsh presiding.

Persons present belonging to said quorums.

T. B. Marsh, D. W. Patten,
B. Youngs. P. P. Pratt,
Wm. Smith.

Council opened by prayer by pres't. Resolved, 1st that the persons who are to fill the place of those fallen, be immediately notified, to come to Far West. Also those of the twelve who are not present.

Resolved, 2nd that T. B. Marsh notifiy W Woodruff, & P. P. Pratt, notify O. Pratt, & Pres. Rigdon notify Willard Richards who is now in England.

And voted, that T. B. Marsh, publish the same in the next Journal.

President Rigdon then gave some instructions, concerning the provisions necessary to be made for the families of the twelve, while laboring in the cause of their Redeemer; advising them to instruct their converts to move without delay to the places of gathering, and their to strictly attend to the law of God.

T. B. MARSH, *pres't.*
G. W. ROBINSON. Clerk.

ON THE DUTY OF HUSBAND AND WIFE.

It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else; he ought to honor her as himself, and he ought to regard her feelings with tenderness, for she is his flesh, and his bone, designed to be an help unto him, both in temporal, and spiritual things; one into whose bosom he can pour his complaints without reserve, who is willing (being designed) to take part of his burden, to soothe and encourage his feelings by her gentle voice. It is the place of the man, to stand at the head of his family, and be lord of his own house, not to rule over his wife as a tyrant, neither as one who is fearful or jealous that his wife will get out of her place, and prevent him from exercising his authority. It is his duty to be a man of God (for a man of God is a man of wisdom.) ready at all times to obtain from the scriptures, the revelations, and from on high, such instructions as are necessary for the edification, and salvation of his household.—And on the other hand, it is the duty of the wife, to be in subjection to her

husband at all times, not as a servant, neither as one who fears a tyrant, or a master, but as one, who, in meekness, and the love of God, regards the laws and institutions of Heaven, looks up to her husband for instruction, edification and comfort. "Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement."—1st Peter, 3rd 6th.

NOTICE.

Agreeable to the proceedings of a general Conference of the authorities of the church of Jesus Christ of Latter day saints, assembled in the city Far West, April 6th 1838, at the first quarterly conference held in this place. It becomes my duty to give some information to the ordained members of this church, with respect to licenses, etc. All licenses whether that of an elder, priest, teacher; or deacon, must be given by the general Recorder, and signed by the first presidency, and general clerk otherwise they will be considered null and void, or without authority.

Certificates, however can be given to those who are ordained, where it is inconvenient to obtain licences at the time, which certificates, when presented to the general recorder, will entitle him to a license. It is also necessary to have all licenses recorded on the general church record. It is further necessary for all persons receiving or taking licenses from any individual in consequence of ill behavior; to send such license to the general recorder, in order to have it erased from the docket, or record. If the licenses of any persons are called for officially; in consequence of their misbehavior, and such persons refuse to give them up, then it is the duty of such Court or officer, authorized to take such license or licenses to give information accordingly, to the general recorder, that [illegible] may be killed, and he published [illegible] world.

It is the duty of the Clerk of each branch of the church, not yet organized into a stake by the first presidency to send a record of the names of said branch. And also the most interesting part of said history such as miracles, etc. to the Clerk of the nearest stake, or to such as they may be attached.

It is the duty of the Clerk and recorder of each stake of Zion, to preserve in order the records under his hands, that, he has the names of the individuals belonging to, or within his jurisdiction in alphabetical order, so that the general recorder can obtain them with ease. They will also please to observe and keep their record with an index or in such order, that the matter wanted, at any time, can be had with as little trouble as possible.—And further that every Clerk and recorder, notice in his record every interesting incident or such as his president, or the presidents of such stake may think proper, so that the same may be noticed in its proper sequence in the general church history, which will undoubtedly be published from time to time, as the Church progresses. Also let them furnish the general Clerk and recorder every quarterly Conference with a transcript of all their records, or else such stake will not be noticed in the general history.

GEORGE. W. ROBINSON,
General Clerk and Recorder.

To the Saints gathering into Zion:—

It is of importance that they should return their names to the recorders of the different stakes, in order that their names may be had in the general Church record.—Many have come and have settled at a distance without returning their names to the recorders of the stakes, in which they have settled. Thus rendering it very difficult for the general church record to be kept.

It is expected that all the saints coming up to this land, or gathering into Zion; will have their names recorded on the records of the respective stakes, where they may settle.

We further say to the saints gathering, that the rumors which have gone abroad of the scarcity of provisions in this part of the country, is absolutely FALSE—there is a great abundance, and the present appearance for corn, was never surpassed in any part of the United States.

Therefore you need not fear, but gather yourselves together unto this land, for there is, and will be an abundance.

Done by order of the first presidency,
GEO. W. ROBINSON, Scribe.

NOTICE.

Elders O. Pratt, Wilford Woodruff, John Taylor of Canada, and John E. Page are requested to come immediately to Far West, to prepare for a great mission.

Far West, August 3rd, 1838.

The following lines were written by an Elder of the church of Latter Day Saints, while he was journeying and preaching the gospel in the eastern States, which he sent to his wife, who was then residing in Clay Co. Mo., in the fall of 1835.

Receive those lines, beloved bosom friend,
And let them with your virtuous feelings blend;
Thou wast my partner in our sprightly youth,
And now my partner in the ways of truth.
In sickness thou hast sooth'd this fainting breast,
Like some kind angel hovering o'er the bles't.

With dilligence and skill, with cheerfulness,
Thy tender hand administered relief.
When chill November's surley blasts were heard,
And autumn's paleness o'er the earth appear'd,
And flowers were gone, which deck'd the landscape round,
And chilling rains desceding, soak'd the ground,
When men, in hellish malice, fill'd with rage,
To overthrow the saints, their power engaged,
Like Cain of old, who with the Devil filled
Rose up and slew his brother in the field;
These drove the saints from home, and shed their blood,
Their wives and children wandered without bread,
While on the broad prairies, infants wept,
And all around them howling tempests swept;
Their little bleeding feet, and tender hands,
All testified against those wicked clans:
Behold! for vengence, justice cries aloud,
And such must feel the avenging power of God.
Through all those trying scenes, you firmly stood,
In faith relying on the word of God,
Partaking with me, all the pain and woe,
Which in those days we had to undergo.
Many a toil spent day has gone and fled,
Many a tedious night rolled o'er our heads,
Many a time this bosom, querying, said.
Ah! has she got a single loaf of bread?
When, straight, from her, a letter comes with speed,
Saying, praise the Lord, for he doth still provide.
Many a time this heart has been employ'd
In praising God for what we've both enjoy'd,
Since on that day, we took the parting hand,
To meet again when God should give command.
Through all our toil and pain, our joys and grief,
God has protected us, and brought relief!
Then let us praise his name for all that's past,
And do his holy will while life shall last;
And when men, by his power, shall carry forth,
His word to every nation on the earth,
And every ear has heard, from pole to pole,
And caught the glorious tidings as the've roll'd,
And men from every tongue and tribe have come,
By tens of thousands to their holy home:
Then may we both in Christ, by faith, arise,
And both be crown'd amidst the up-

per skies,
Descend with Christ, according to our prayers,
And live and reign with him a thousand years.

THE WESTERN FIELDS.

BY D. M. CRANDALL.

Come all ye men of Eastern climes
A moment gaze with me—
While I salute your candid minds
With Western scenery.

Prepare your hearts, expand your souls
On scenes both strange and new—
Explore the lands from pole to pole,
That heave themselves in view.

Let India's treasures be arrayed,
With all her pearls combined—
Yet Western beauties not displayed
In grandeur so sublime.

While traversing these spacious wilds,
And musing o'er the scenes,
That spread themselves a thousand miles
While prairies roll between.

While ranging o'er these splendid fields
My heart was beating high—
The sacred truth which they reveal
Of wonders long pass'd by.

The land appears like swelling waves
That flow upon the main—
There view the natives' lonely graves,
And thousand warriors slain.

With glittering swords and armors bright,
Their enemies to quell—
With valor march'd out to fight,
Alas! in Death they've fell.

While mournful voices, thrilling round
All nature seem'd to weep—
And lifeless bodies strew'd the ground,
In Death's cold arms they sleep.

O Lord! are these forever doom'd,
In watchful silence rest—
Their bleaching bones without the tomb,
And waiting souls not blest.

But lo! methinks I truly hear,
An Angel's swelling theme;
For their desponding hearts to cheer,
And captive souls redeem.

While waving through unsullied air,
And sounding loud his voice;
Bids Jacob's sons to now prepare
And ever more rejoice.

To dwell with Christ eternally,
And cloth'd with robes of white
Their Savior face to face do see,
The saint's sincere delight.

OBITUARY.

DIED, on the 15th instant in this town, Ethan jr. only son of Ethan Barrows, aged 5 months and 9 days.

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